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A PLEA FOR HOME MISSIONS.

From every court and by-way,
Where sin and sorrow meet;
From every lane and highway,
From every crowded street;
From every town and city,
From every hill and vale,
Comes up a cry for pity,
A never-ending wail!

O! ye who serve the Master,
Enlisted in His cause,
Would ye speed on the faster
The triumph of his laws?
Go, then, with succor speedy,
And stand up for the right;
Go to the poor and needy
And bring them to the light.

To every heathen nation
We tell the Saviour's love,
While full and deep salvation
Comes to them from above.
But, while with strong endeavor,
We strive to make *them* free,
Let us relinquish never
Heathen this side the sea.

High floats the Gospel banner,
In every land unfurled,
And loud the glad hosanna
Rings back from all the world.
But while these cares enslave us
To lead *these* near the Throne,
God, in His mercy, save us
From passing by our own!

F. FOXCROFT.

HOME MISSIONS.

[This paper was read at the Monmouth Presbyterian Association and was forwarded for publication.]

DEAR FRIENDS:—You request a communication from me, with reference to Home Mission work. Gladly would I do anything in my power to create a deeper interest in your Presbyterian Association in regard to the great home field. None can realize it, who has not been engaged in it. When my husband took charge of Mission Creek congregation, nine years ago, we were then on the extreme western borders of our church in southern Nebraska. The prospects for building up a congregation here were not bright. The country was new, and those who came seeking homes were in moderate circumstances. I can't describe the feelings I had the first day I attended church here. A few members were scattered around here and there on our hard, uncomfortable seats; (we still have those seats.) The plastering was nearly off the walls and ceiling. No carpet on the pulpit or aisles; and I must say things, to me, looked discouraging.

But a brighter day has come, our church is now pretty well filled each Sabbath, and through the exertions of our ladies it is more comfortable, except our hard seats. We now have several congregations 300 miles west of this, in southwestern Nebraska.

In a tour which Mr. Morrison made this summer, as Superintendent of Missions, he organized three new congregations, and completed the organization of two others that had been partially organized. In making this tour of three weeks, he had to travel 650 miles by railroad and 200 by private conveyance. I mention this to show something of the labor and expense the ministers on the western borders have to meet.

There were several other places which he heard of, where were clusters of our church members, but which he was un-

able to visit. I have heard him say that if he had at his command twenty men adapted to the western work, and the means to support them for a few years, he could place them all in locations where, with the Master's blessing, we could have good congregations.

True, there are many difficulties with which to contend in this field. Our people are scattered and the missionary must needs endure all the hardships of a new settlement. None know fully what these are except such as have tried them personally; hence the difficulty to get men to come into our field. Often those appointed by the Assembly fail to come, and disappointment and sometimes ruin are the results. But more money is needed, as well as more men who are willing to endure hardness in the Master's work. The few members who can be gathered together in any point cannot support a pastor without aid from our Home Board. They are almost invariably poor in this world's goods. Men who have gone out west to try and get homes because they had no homes in the east and no means of getting them there; hence when they get into a humble sod-house, or homestead, for the first two or three years it is a hard struggle for them to get the means to support their families. Then often, as it is this year, the drouth sweeps away all their prospects for living.

To illustrate: One point in our Presbytery, where an organization was formed this summer and which expected, with a little aid from the Board of Home Missions, to be able to secure preaching half time, has written the Superintendent of Home Missions saying, "the dry season has entirely destroyed their crops, and many of the people will have to leave and go elsewhere for the winter in order to live, and it would be impossible to pay

anything for preaching." They request that no supplies be sent them. If, however, a missionary could be supported there during the fall and winter, he would be able to do a good work. Many other points are in a similar condition.

It is the opinion of the wisest heads of the land that the remaining twelve or thirteen years of the 19th century are to tell more for the weal or woe of the church and country than the 87 past

years of the century have done. If this be so, what great need for earnest prayer and effort by all members of the church.

Dear Sisters, pray earnestly that the Lord of the harvest would not only send forth more faithful laborers into the fields, but that he would put into the hearts of the members of the church to contribute more liberally of their means to support these laborers.

MRS. MARION MORRISON.

THY KINGDOM COME.

BY REV. J. A. KENNEDY, New Wilmington, Pa.

[Published by Request.]

In this second petition of the Lord's Prayer we pray that the kingdom of Satan may be destroyed, the kingdom of grace may be advanced, ourselves and others brought into it, and that the kingdom of glory may be hastened. The kingdom here referred to is not God's Kingdom of Providence, but that special arrangement and rule by which lost souls are brought out of the power of sin and Satan into a state of salvation here and glory hereafter. The kingdom of glory is not wholly distinct from the kingdom of grace, but another higher and more perfect manifestation of it. A more glorious manifestation of the kingdom of grace is yet to be seen during the millennium. The more the kingdom of grace is advanced and enlarged the more the kingdom of glory is hastened. Whatever is done to advance the one hastens the other. In this petition the Lord makes it our duty and privilege to pray for these things.

I. *Obligations to the Kingdom implied in this Petition.*

1. Not only has God made it our duty and privilege to pray for the coming of His Kingdom, but He has so arranged its affairs that those who are already in the kingdom of grace may advance it by their *efforts* as well as by

their prayers, and thereby hasten the kingdom of glory. This is great condescension on His part, and a gracious privilege on our part. His Gospel might have been preached and His Kingdom extended by other means, as by angels sounding it through the solitudes of space, or by writing it in letters of gleaming light upon the vaulted sky. But it seemed good to Him to do otherwise, and it is for our good and everlasting honor that He has made us helpers in this glorious work. We, therefore, are laborers together with God. 1 Cor. 3: 9. We then as workers together with him beseech you. 2 Cor. 6.

2. Praying for the coming of the kingdom involves obligation to labor for it. To pray for our daily bread and lounge about all the day is the height of absurdity. To pray, lead us not into temptation and then deliberately walk into a saloon would be both absurd and insulting to the hearer of prayer. To pray, Thy kingdom come, and not put forth reasonable and intelligent effort, and refuse to labor for it according to our opportunity and ability is equally absurd and insulting. We believe in God answering prayer; and yet there is a sense in which we must attempt to answer our own prayers.

3. Those brought into God's Kingdom of grace have no higher obligations resting on them than that of hastening the kingdom of glory; no work more honorable, loftier in its conception or noble in its influence. This obligation is higher than that of maintaining our existence. "We must live," men say, as if to live were paramount. But it is not. When Christians are called upon to dishonor their Saviour by denying him under penalty of death, Christ's honor and glory is first, preserving our own lives second "Man's chief end is to glorify God."

4. This obligation rests alike upon all. None are exempt. We are disposed to think that this work for the coming of the kingdom rests on those of talent and education. We excuse ourselves because we have not gifts for teaching or preaching. There are other gifts besides these and whatever it is or however small, it is to be employed for God's glory in advancing the kingdom of grace. The marching order, "Go teach all nations," is for every soldier of the cross as well as for officers. The "Go everywhere" means also, "Go everybody." There are different ways of going.

II. The Obligation to the Kingdom indicated by the Providence of God. We live in an age of wonderful opportunity for advancing and hastening the kingdom.

1. The needs of our own land. Evils of dire proportions threaten the ruin of our country. We are overrun with an ignorant, pauper, superstitious and criminal emigration. The growth of Catholicism is more rapid than that of the whole population or thrice the Protestant population. Socialism and anarchism are awakening grave apprehensions. The growth of cities is a very grave problem, intemperance threatens to swallow us down, and wealth and its certain accompaniments may effeminate, corrupt and destroy us as it has done many nations of the past. The gospel is the sole and sovereign remedy for all these. Never did

the people of God in America need to bestir themselves as they do to-day to save our own country. Prof. Austin Phelps says: "The nations whose conversion is a most pressing necessity are the Occidental. The nations whose speedy conversion is most vital to the conversion of the rest of the world are those of the Occident. If America was thoroughly evangelized, and had enormous wealth, commanding genius and indomitable Anglo-Saxon energy consecrated to Christ, she would soon give the gospel to the whole world." America for Christ not only for America's sake but for the world's sake. To all human appearance America christianized means the world saved.

2. The world's need. The field of the world is white for the harvest. God's providence has opened the doors everywhere, and paved the way in such a way that we exclaim: "What hath God wrought!" The bible is translated, lexicons compiled, grammars of the world's languages made and a literature already in circulation. Barriers too numerous to mention have been broken down and prejudices rooted up till the nations seem waiting for the herald of the cross to teach them the way to be saved.

Ours is an age of exceptional opportunity. Emerson has said: "America is another name for opportunity. Our whole history appears like a last effort of the Divine Providence in behalf of the human race." Not only is it an age of great opportunity, but so much depends upon the action of the present that it may also be called a time of great emergency—a *crisis*. So far as human foresight can discern, the fate of man for centuries to come will be determined by the end of the present century. If the Church of Christ recognizes the present crisis and meets the responsibility it involves, glorious things may be confidently expected by the race in the near future. But if not, and the evils which the gospel might

cure are allowed to overwhelm us it will be a dark and gloomy prospect for mankind. To all human discernment it will be woe to the world. The wheels of the world's progress will be arrested and turned back, and a moral chaos precipitated, and it will require centuries to regain the loss. Never did the poet's words seem so true:

We are living—we are dwelling
In a grand and awful time,
In an age on ages telling,
To be living is sublime.

III. How shall Christians meet this Responsibility to the Kingdom? What is duty in such a tremendous crisis?

When the war of the rebellion broke out a crisis was upon us. Something must be done to save the country. Wives toiled for the family and gave their husbands. Aged parents took up hard work again to send their able-bodied sons to save the country. Brave boys in the field endured hardship and brave hearts at home denied themselves to rescue the nation. But a grander crisis is now upon us. It is not only one country's hour of danger but the world is to be saved. The only adequate effort—the reasonable way to meet the responsibility is for the people of God to fully and practically *recognize the fact that all we have and are belongs to God and is to be employed—talents, education, business, property, money, children, everything for God's glory and the advancing of His Kingdom of grace and glory.* This is the truth of God's Word, "Ye are not your own." If I am not my own, if my body and soul, with all their powers, are not my own, how can anything else be mine? If strength and skill of hand and head are bought by the precious blood of Christ, how is it possible the products of these powers can be mine? The Lord giveth power to get wealth. Hence He says: "The silver and the gold are mine. The cattle on a thousand hills, yea, wild beast and cattle are all mine." The

earth is the Lord's, and the fulness thereof. Their houses of beauty and comfort, full barns, broad acres, fine horses, sleek cattle, fat hogs, full purses, stocks, investments, bonds, possessions of any kind are not ours to possess. They are the Lord's and we are His *trustees*. And He will hold us to a strict account for every cent's worth of it. He requires every dollar and cent to be laid out in the manner that will best serve His glory. It is not enough that we make no sinful use of it, or that we make what some call a good use of it, but it is required that we make the best use of it for His glory. The doctrine thus stated is accepted in theory but not in practice. Only the practical recognition of it will meet the present responsibility.

2. The law of the tithe or tenth has received much attention in recent years, and many are making the attainment of systematically setting apart the tenth of their income for God's work. If all Christians practiced this, very much would be done to meet the present obligation. But many good people who thus practice fall into the idea that when the one-tenth is given to the Lord, the remaining nine-tenths are our own, to spend as we please, provided we do not spend it upon what is sinful. This is a mistake. The nine-tenths are his as well as the one. The whole is a trust fund. Out of this trust fund we are entitled to our living. But how much for living? All the nine-tenths however large? That depends upon circumstances. A family in limited circumstances might need every dollar of the nine-tenths. But suppose a family has an income of five, ten, or twenty thousand a year, would it be right to use nine-tenths for living? Or may that proportion of it be spent as lavishly as the family chooses? We answer, *No!*

3. Some will say we must live well when we can afford it. These luxuries, comforts and elegancies of life are cheap.

They are refining and helpful. Are we not to supply ourselves with them? The question of luxuries and the beauties of art is one we are not able to discuss here. To a certain extent they are helpful. But there is a limit beyond which they are more hurtful than helpful. No definite rule can be laid down. The difficulty is, luxuries and lavish expenditures far outstrip benevolence. If luxuries and Christian beneficence had kept pace with each other, the condition of the world would be different. But when a lady spends \$3,000 on jewelry for her family and \$3 for missions, there is a wretched disproportion between the two. When a wealthy Christian drives out his family behind a two or three thousand dollar team of horses, or keeps up a city, sea-side and mountain residence, we say, in view of a perishing world, that this is a sinful extravagance and misappropriation of a trust fund. Every luxury, every lavish expenditure should be looked at in the light of the world's need, and our responsibility as trustees. The cause of Christ, in this the hour of its emergency, requires economy, frugality, plainness and simplicity in our style of living to the extent of self-denial even among the wealthiest. Jesus came to save us by a marvellous self-denial. He made it the law of His Kingdom: "If *any man* will come after me, let him deny himself, take up his cross daily and follow me." Luke 9: 23. John Wesley was an excellent pattern in this. When his salary was thirty pounds he managed to live on twenty-eight and gave the rest to benevolent objects. On a salary of sixty pounds, and afterwards on a salary of one hundred and twenty pounds he still lived on twenty-eight, and gave away all the rest.

4. We expect and require self-denial in our missionaries. But why expect it of these more than of Christians at home? Why are they under any more

obligations to practice self-denial in going than we have in sending? Does the exercise of this virtue on their part in India or in Egypt leave us here in America to indulge every appetite and taste and gratify every ambition? By no means. The missionary has talent to go; we have talent to make money to send him. We should use our talent to send with the same self-denial that he uses his talent to go. Jesus said: "If *any man* will come after me, let him deny himself;" and not, "If any man will be a missionary." His power to go is one, but with talent and opportunity to get wealth our talent to send may be many fold. If the same law was recognized as belonging to the home Christian that is required of the missionary, individuals at home might support one or more missionaries.

5. How is the church fulfilling its duty to the kingdom? When the extent of the field and the real ability of the church is considered one is led to say as some one has already said: We are only *playing* at missions. God has opened the fields to us, he has poured the treasures of earth in to our coffers, till the wealth of this nation is astonishing. With the open fields and abounding wealth what is Christian America doing to save mankind? She gives five and a half million dollars a year. In the aggregate it looks large. But who give it? According to Dr. Dorchester about one-fifth or over ten millions of our population are professing Christians. That is, *fifty-five* cents a piece is what our contributions for foreign missions amount to. Are we really in earnest talking about evangelizing the world. Counting out women, children and temperate men it has been estimated that ten millions of men spend all the money for strong drink. That is ten millions drinkers give 900 millions for drink, destroying themselves, and an equal number of professing Christians give five and a half millions for saving

men's souls out of heathenism.

Why is this sum so small? Are Christians so poor? A calculation by a master of such matters (Dr. Strong) makes the *general increase* of the wealth of Christians between 1870 and 1880 equal to nearly four hundred millions, over and above all benevolence and expense of living. That is to say, the increase of wealth was seventy-one times the amount given to both Home and Foreign Missions.

When we read the reports of enlarged missionary work and contributions, of churches, ministers and missionaries multiplying, we congratulate ourselves and think the world is almost evangelized and the millenium dawning. But in our own country the foreign element, the Catholic, the Mormon, city criminal population and all the dangerous elements of society are increasing far more rapidly than the church and its influences. As one has said: "We have but to make the same kind of progress long enough and *our* destruction is sure." What of heathenism? While modern missions have been gathering two or three millions to Christ, heathen populations have *increased* two hundred millions. And while the missionaries of the cross have contended against fearful odds, the missionaries of hell, Satan's hosts, have carried death-dealing *rum* into the mission fields. A competent witness testifies that for every African who is influenced for good by Christianity, a thousand are driven into a deeper degradation by the gin trade. With rum working such havoc and the number of heathen increasing from 40 to 100 times as fast as the converts to Christianity, when will the world be evangelized? We *are* playing at missions. What *force* has the church sent to save the world? When Gideon's army had twice been thinned out he had 300 men to meet 130,000 Midianites, or one man to 450 of the enemy. Dr. Ashmore estimates the foreign mission force at 5,000

to bring the gospel to 800,000,000. This is exclusive of native helpers. That would be a foreign missionary to 160,000 heathens. Say, we are not serious in talking about saving the world are we? Why not more men? Will no one else go? Yes, many are willing, but the church will not contribute their support, and they can't go such a warfare at their own charges. With this small force, Boards, after much pleading and prayer, close the year with debt. Is it not a shame to play with such a mighty work when we are so able to do more? If every Sabbath-school scholar would give one cent every Sabbath it would equal what is now obtained with so much effort from the whole church. Five cents a week from each church member would give 26,000,000 instead of five and a half millions. If the members of our own church, the U. P., would give five cents a Sabbath (the cost of one cigar) it would amount to over \$246,000. If we would give one cent a day the sum of \$345,439 would be realized, or more than three times what was raised for both Foreign and Home Missions last year.

What a pittance that is in our abundance and the world's hour of need! Converted heathen do much better than that. Our Egyptian native converts averaged \$17 per member to support their churches and schools. Six native Christians in Asia, owning altogether about \$800 worth of property, gave an average of \$50 apiece to build a church and school-room. This represented more than *one thousand* days work for them. A woman working in a factory undertook to give \$50 to educate a native pastor in the foreign field. She accomplished it five-times over. And in old age, living in an attic, she took in sewing till she had sent forth the sixth native preacher of the gospel. She could not go, but by means and God's blessing she preached Christ through six native pastors. A colored domestic out of wages

at one dollar a week gave \$20 a year to educate a young convert in Ceylon. Dr. Cuyler has a seamstress in his congregation who gives \$100 a year to missions. If the private annals of the church could be known they are full of such noble self-denial. They show what we might do if our wealth were consecrated to the Lord.

Yonder are 800,000,000 of heathens going down to hell, dying at the rate of thirty to fifty millions a year. They have as good a right to salvation as you or I. They depend upon us for salvation. God has marvelously opened doors to the heathen everywhere. He has lavishly poured out on us of this land abundant wealth. The ability and opportunity to give the gospel are ours. Compared to what is to be done very little has been accomplished. The great question that meets every Christian of to-day is: "Will you accept your responsibility to your heathen brother and reach forth your hand with all the power God has given you to lift him up to the gospel

rock out of the pit of hell?" Will Christians meet this solemn responsibility? Dr. Duff (I think it was) said: "It is not a question as to whether the heathen can be saved without the gospel; but whether we can be saved if we don't give the gospel to them." If the church of today, rolling in luxury as she is, does not do her duty in this awful time, surely God will visit her with sore judgments. "If thou altogether hold thy peace at this time, then shall enlargement and deliverance arise from another place, but thou and thy father's house shall be destroyed, and who knoweth whether thou art come to the kingdom for such a time as this?"—Esth. 4:14. But if Christians generally recognize and perform their duty in this, every channel of benevolence will run bank full and overflow. "All ends of earth shall hear and learn." "And God, even our God, shall bless us, God shall bless us and all the ends of the earth shall fear Him." May he hasten such a desirable consummation by a great effusion of his Holy Spirit.

CRETE BLAKE'S WAY.

BY MRS. H. F. LANE.

CRETE BLAKE sat by the fire, thinking. Her thimble was on her finger, her needle in her hand, but her mind was not on her work. It had left the sunny chamber and was taking a tour around her husband's parish, visiting the sisters of the church. Mrs. Blake had gone to Grantley very unwillingly; first she was homesick, then she began to *like* the sisters, and it ended in right down *love* and appreciation of their unobtrusive piety and thorough honesty of purpose. Of course they had minor failings, one of which seemed to be a lack of the social element, or of a desire to cultivate it. This lack showed itself plainly in their cold, formal missionary meetings. They filed into their not over-light vestry as if

they were going to some sad service, where duty was the impelling motive. Each sister, with some exceptions, rather hoped "others would take up the time;" they "said little, having little to say," dealt in generalities mainly, believing evidently that "the field was the world." The various mission stations seemed "away off," and the names so hard that no one cared to make much talk about them. As Mrs. Crete leaned back in her chair her eyes rested on her Ruskin calendar, and she read the sentiment for the day, which was:—

"We have certain work to do for our bread, and that is to be done strenuously; other work to do for our delight, and that is to be done heartily; neither is to

be done by halves or shifts, but *with a will*; and what is not worth this effort is not to be done at all."

"Yes," she said to herself, "but we are doing our mission work by halves or shifts, and not '*with a will*.'" Then a plan came into her mind which started her out for a walk to Sister Clark's.

"Do you know," she said to Mrs. Clark, "that we are an unsocial set of Christian women, here in Grantely, each going her own way, bearing her own burdens alone? Now, can't we draw a little closer together, and each lend a helping hand as we journey along? Why we fairly chill each other when we do meet, and our missionary society is dying for want of warmth in its members. Now I propose to have basket meetings in our own circle, and get warmed up and acquainted."

At this Mrs. Clark's countenance fell, her housekeeping pride coming to the front at once. "The plan of inviting the sisters to tea," she said, "is all very well for Mrs. Macomber and Mabel Seaver and a few others, but *we* eat in our kitchen, and my dishes are old and nicked, and I don't want to display them, for one; nor my old carpet either."

No amount of talk could convince this really good woman that her reasons were unworthy of a Christian. Mrs. Paine, the next called on, "had nothing but an old rag carpet on her dining-room; it was homely when new and age had not improved it, and how she should feel to see the sisters marching into her little, tucked-up dining room! They hoped to get round some time and fix up like other folks, but when that day would come she for one didn't know."

Mrs. Fenno "hadn't cups enough to go round, nor spoons either; and besides it would be too much of a chore to make cake for so many, *for her hand was all out*."

Mrs. Bemis "would do most anything to start up an interest in missions. She

gladly gave her two cents a week, but she never had a whole afternoon to give up to tea-drinking, with four tearing boys to make and mend for." "I spend my afternoons," she added, "re-kneeing pants, and re-heeling and re-toeing socks mostly—and nights too as to that matter."

Mabel Seaver would gladly open her house to the Missionary Society. She liked the idea, "for she knew it was beneficial once in a while to get away from home cares, especially for overworked wives and mothers."

Crete knew Mabel was willing, and could entertain the sisters in fine style; but no one would invite the society after Miss Seaver, for she alone had old family plate, rare china, and such perfect servants. No one but Mabel encouraged the minister's wife in her new project, so she went home, disheartened, to study up more simplified methods of work.

At the next meeting Mrs. Blake told her disappointment, and said she hoped to so manage that all would be willing to come into her plan, and she would be the first one to invite the society to a basket-meeting. "You are coming to the parsonage," she said, "on a plan that I have carefully thought over. As you know it is a basket-meeting; each one bringing enough for her own supper, also napkin, cup and spoon. I will find tea, coffee, milk and sugar. We will put the food together or each one can eat her own. Thus, you see, no one will have the trouble and expense of bread and cake making. I shall pass around tea and coffee, so a dining-room will not be needed; and as some of us have all the washing of dishes we enjoy, this will be obviated as each one will put cup, spoon and napkin into her lunch-basket when tea is over. Some of the sisters have little ones to sew for, so I propose to have devotional and missionary exercises one hour, then you can sew, mend or knit whatever you would at your homes, and Miss Mabel will read to us

something of interest connected with the work."

The meeting at the parsonage was a success. Some of the sisters exchanged baskets with good-natured remarks as to gain and loss, others ate their bread and cake from their own box cover or basket. The tea and coffee were good and hot, brought in from the kitchen and placed on a table, so each could suit herself.

There was no formality, no anxious hostess, no painful disclosures of rag carpets, or insufficient table service; and, better than all, no wearisome dish-washing after the guests had gone. One sister brought her bag of stockings to mend; the mother of the four "tearing" boys "re-kneed" a pair of juvenile pants; the older ones had knitting; a deacon's wife came with her stated teaing-out work, napkins to hem; all sat in willing silence to hear Mabel read from "Pagoda Shadows." In the revelations of the sorrows of the women of China, their troubles and burdens sank into nothingness; how contemptible seemed their pride when Mabel read the vivid and disgusting chapter on "Habitations." How tenderly they thought of their own kind husbands when the veil was lifted and they caught glimpses of the homes and hearts of the Chinese wife and mother. With the influence of the boon upon them they went home, thankful for

homes in a Christian land, and for the blessed opportunity to help others to a better life.

The hospitable instincts are strong in most women, so Crete Blake found that she had to be firm in making all keep to the original rule. Mrs. Towne had snowy napkins at each plate when she entertained the sisters, which Crete promptly gathered up and put to one side, and then she smuggled in a rich frosted cake, besides a plate of cheese. Cake and cheese were eaten by the minister's wife as well as by others, but under protest, and with a most decided warning to the sisters not to imitate Sister Towne's example.

The result of the new method has been an increase of interest in missions because there has been a correspondent increase of knowledge and sympathy. Knowing each other's needs here in this Christian land, the women of Grantely have learned to consider the greater needs of the women in the dark lands across the sea.

To the minister's wife these meetings are a pleasure and a profit, for she has found that the Spirit of God in her Christian sisters is much like an organ; one is one stop; another, another; the sound is different, the instrument the same, *but there is music in all.*

SHEBA AND SEBA SHALL OFFER GIFTS.

Can any woman with a conscience wander among the bewilderingly beautiful and abundant displays in our stores at this season, in search of Christmas or New-Year gifts, and not have her spirit stirred even to the point of conversion to missionary work? Can any woman with the germ of missionary interest in her heart keep it from bursting its narrow bounds, and broadening and strengthening till it fills her very soul? She walks slowly along past the richly spread coun-

ters, and admires the rich-hued Satsuma ware, the Saguna, the Kioto, the lacquered work, the quaint Chinese porcelain in its softened coloring of pink and green and blue and gilt, so delicately laid with pencil stroke on the clear white ground. She turns and sees before her a rare collection of Delhi silver ornaments, so delicately wrought that they look like pure frost work; here her eye falls on a full display of fine ebony carvings; yonder are draped in artistic com-

bination India shawls and embroideries in silk and mull; farther on she reaches a group of heavier articles in Benares brass work,—and she takes up a candlestick and remembers that Benares is the sacred city of the Hindoos, and that that means ignorance of the only true God. Can she forget who said, "I am the light of the world?" Can she forget whose business it is to place that light where it shall illumine those that sit in darkness?

We have not room to enumerate all the wonderful things which heathen skill and taste contribute to enrich our Christmas festival, and to furnish such welcome and delightful means of conveying to our friends reminders of our thoughtfulness and love. But the thought of the true condition of things is almost oppressive. These patient, ingenious, artistic workmen are laboring away in the dark. Out of the hopelessness of heathenism these beautiful articles come to adorn Christian homes, and each one

brings its own appeal. Each one says, "Is not the brain which designed, the eye which chose the coloring, the hand which fashioned me, worthy better things than a heathen life and death? Is it not plain that when we bring you proof of the value of souls in India, China, Japan, it is your part to send back something which shall give those souls a chance of eternal life and happiness?"

My dear friend, when you look complacently at the rare Satsuma vase on your mantel, when you throw the India embroidery gracefully over your best easy-chair and stand back to admire the effect, when you pour the amber-colored tea for a valued friend into the dainty Japanese cup, let these silent strangers tell their long unspoken story. Let them make you see yourself as God's trusted agent for putting within reach of the busy heathen hands and the darkened heathen hearts the beautiful things of Christ and His holiness. Ex.

Missionary Correspondence.

ABBYVILLE, Va., Nov. 1st, 1887.

Dear Sisters:—We have been promising to let you hear from Bluestone, but the work here has kept us all busy. We, from time to time, have evidence that the Master is pleased to continue His work here. During the past ten days eleven persons have been received into communion in the United Presbyterian congregation. As I saw, on last Sabbath, a family, father, mother and two daughters, all being baptized together, I felt that we could "trust in God and take courage" to labor longer for him.

True, we are sometimes disappointed in that those we have hoped and long prayed for, still stand out against the Savior, but our hearts are rejoiced that others, whom we were not expecting, come forward and profess His name. We are constrained to say, "The Lord's ways

are not our ways." Nor yet do we feel that this fruit is alone the work of those in the field, but every missionary society, mission band, or Sabbath-school, which has contributed to this work, and every individual who has prayed for it, is in some degree instrumental in bringing forth this harvest for the Lord of the Vineyard. To you and to us is the voice saying, "Be thou faithful unto death and I will give thee a crown of life."

Much good, we are assured, has been done by house to house visiting. In some of the houses the Bible is handed us, and we are invited to read and pray with the family. In others we must propose it, but in all they seem glad to have it. We often hear such expressions as these: "I thank you for coming;" "I am so glad of that prayer;" "I know you do care for us poor colored folks or you

wouldn't come to us and pray like that ;" and, "We don't half know what a blessing the Mission is to us all." But another source of spiritual blessing is our prayer meetings. We have, of course, our regular weekly Tuesday evening prayer meeting ; then the students' prayer meetings on Wednesday p. m. — the young men and boys in the chapel, the girls in a recitation room ; and our female prayer meeting, or as the colored people themselves call it, "the sisters' meeting." We feel that these meetings are a source of much benefit to the colored women and girls, and we *know* that we have come from them feeling spiritually refreshed and encouraged in the work.

The Sabbath-school is interesting and the classes full. There are more than 90 enrolled in the primary class alone. What the Sabbath-school needs is more teachers, so that each pupil may have more personal attention, but then we like to have the classes full. Though we sometimes feel discouraged that we do not see greater fruits from our labors, yet altogether we see that much has been done in the years that are past, and we trust for much more in the future.

We feel grateful to those friends who have contributed to this work. We are often asked what is *most* needed. In the way of clothing, everything is needed for either sex and of any age. There has always been a scarcity of boys' clothes, and of shoes. The requests for warm flannels for aged persons, and for woolen hose for the rheumatic limbs are many more than we are able to supply. Bed clothes are always wanted. You can send nothing amiss, whether for the infant of days, for the school-boys and girls, or the grandparents. We will soon need more material in the sewing department. We found the webs of grey flannel, sent last year, particularly serviceable in making shirts, and it is very nice for little hands to sew, but canton flannel, calico, muslin, gingham, or shirting are

all useful in that department, also thread and needles. In the school there are globes, maps and some other furnishings very much needed. But we will leave the more secular part of our mission work for another pen. MRS. J. A. RAMSEY.

EDINBORO, 122 Gilmore Place, }
5th September, 1887. }

Your very kind letter written in the name of the Women's Board was duly received a week or ten days ago. I had observed with much pleasure the endorsement given by the General Assembly to the action of the women of the church in constituting a Women's Board to take personal supervision of mission work among their less favored sisters in Egypt and India. I have no doubt this movement will prove a source of great spiritual blessing both at home and abroad if judiciously regulated, as there can be no doubt it will be.

I feel deeply indebted to the General Assembly and the Mission Board for the generous provision which they have made for me and mine. May I, therefore, ask you to convey to the Women's Board and through them to the various ladies' societies and individual friends who have contributed, my heartiest thanks for the kind testimonial which they have been pleased to send to me. The very wide spread appreciation of Dr. Hogg's character and labors by the ladies of the church has surprised and touched me, and has assured me of the keen interest which they have been taking in the Lord's work in Egypt. It has been a great honor and precious privilege to have been so long and so closely associated with one whose whole soul was so absorbed in his Master's work, and who consecrated so thoroughly all his varied talents to so noble an enterprise.

I would willingly have devoted the remainder of my life to mission work in Egypt, but the claims of my family seemed distinctly to indicate to me my duty

in the matter, and, therefore, I returned to this country. I am truly glad to be able to give two of my family to the work, and if God should lead the others, in His providence to similar work, I shall rejoice with all my heart, and I sometimes even indulge a hope that I may yet see Egypt again. In the meantime I shall join my prayers and gifts to your societies, and so we shall all help forward the cause of our blessed Redeemer.

I cannot express to you how much I value the Christian love and sympathy which has flowed in to me from all quarters, and now in this touching way has been evinced by the whole sisterhood of the church. The money you have sent to me I regard as from the Lord, and I pray Him to show me how best to use it for His glory, so His blessing which alone maketh rich and addeth no sorrow may accompany it. May the Lord be to each of you when your time of trial comes, as it comes to all, the refuge He has been to me in my day of trouble.

With warmest Christian regards, believe me, yours sincerely,

BESSIE HOGG.

P. S.—Since writing the above we were surprised by a visit from our dear friend, the Rev. T. McCague, of Omaha, now on his way to re-visit Egypt, the scene of his former labors and which he left twenty-six years ago, just about a year after my first arrival there. The work seems as dear to his heart as ever, and he seemed never tired hearing about his old friends, and the progress of the mission since he left.

BESSIE HOGG.

CAIRO, Oct. 4th, 1887.

At our recent Ladies' Presbyterial meeting at Ramleh, Egypt, in July last, it was agreed that the missionary ladies, who had been engaged longest in the work, should endeavor to reach and benefit not only those at their special stations, but also others in the surrounding villages and towns, judging that even brief vis-

its at stated intervals would do some good to those who are perishing around us for the Word of life. We would tell these, too, the glad news of salvation. The population, by late census, has been reckoned at over six millions, more than one-half being women, and most of these seem sunken in apathy and deep ignorance, believing the oft repeated declaration of their lords: "That being women, they have no minds." Numbers of these, however, have become enlightened and rejoice to know that the Saviour of men came to seek and save them, too! One of the doctrines taught by Islam is, "that women in general have no souls, and if there be any exceptions, a woman can only hope to be saved by meritorious acts of obedience to her lord, going on pilgrimage seven times," etc. Many Egyptian women, principally Coptic, have become enlightened and earnest seekers after the truth. Others, less hopeful cases, listen to the reading and teaching of the Word, although unable to read it understandingly for themselves. Occasionally they make comments and ask questions and seem much interested.

Accompanied by one of our Bible women I recently made my first call at the palace of Zobeyr Pasha, our neighbor in the Kulalay. He is again established at his old palace near our school, and we have often felt that the Soudanee strangers composing his harem had claims upon us as well as Egyptian women. Passing by daily for years we came to have a bowing acquaintance with some of these women, even before they were sent to Gibraltar "to change air," and we felt we ought to try and reach them if possible. But the circumstances were peculiar, as the Pasha was a State's prisoner, and we were by no means sure what manner of reception we would meet with. However, our reception was all that could be desired. We were conducted through the outer courts, through the gardens, where many slaves and

servants of every shade and color were standing about or lounging. One harem guardian, quite black, attended us up the stairs to the harem apartments; our coming having already been announced by attendants who had gone on before. We were shown into the apartments of the Pasha's chief wife, who, he informed us, was his uncle's daughter. This wife has a very light brown complexion like the Pasha's own, and her features were good and not unlike, though she had those four great gashes on either cheek, whether they be slave marks or are made, as some say, to beautify them, we do not know, but they are very dreadful to look upon. This lady had also her nose pierced and wore a number of charms.

While awaiting the Pasha's coming we had time to observe that the apartment we were in was large and airy; the floor was covered with a fine Brussels carpeting and a handsome Persian rug. There were two divans side by side covered with yellow satin, but one was much lower than the other. A large gilded mirror hung on the wall and several small pictures side by side, the principal one being the ascension of Mohammed to the seventh heaven; but the principal ornament of the apartment was a handsome European bed massively gilded. It had hanging curtains of silk and pillows of rose-colored and green satin; also silken coverings, all very good. When we entered, the place seemed crowded with the Pasha's wives and their attendants in very odd costumes, but very soon at her command they disappeared and only the principal wife entertained us for a time. She seemed very talkative and agreeable.

She wore her hair in many tiny braids, wore massive hoop ear-rings of gold, but had on much less jewelry than we see Egyptian women wear every day. Possibly this may have been because we made a morning call, and she may not

dress so modestly always. Her gown was yellow flowered print or sateen and over it all her form was enveloped in a lovely thin fluted white covering with a crimson and yellow border. This was gracefully draped around her from her head to her feet which were bare, but her sandals were near at hand close by the divan. While present with us alone she sat and partook of refreshments, but when Zobeyr Pasha entered the room she arose and stood all the time he was present, with her white covering closely thrown over her mouth as meekly as any Egyptian wife could have done.

Directly after we entered, a handsome little table was brought with gold embroidered work upon it, and fancy dishes and holders laden with such things as smokers delight in. We declined. Then a silver tray with pink silk and gold embroidery was brought by another slave girl and coffee served. We partook of this, although my companion, being an Egyptian, rather thought of declining coffee. Then the Pasha was announced. He seems anything but the terror of mankind—African-kind—we have ever fancied him to be. He is tall, straight and slender, with light brown complexion and wears dark glasses. His manner was most courteous and cordial. He spoke freely of his sojourn at the Rock, and very kindly of the treatment he had received at the hands of the English. But he spoke regretfully of life in Egypt for his people, as the climate here does not seem to agree with the Soudanese at all. So many of those who come of themselves, or are sold into Egypt, speedily die of consumption. Ophthalmia, too, is very prevalent among them, as among Egyptians, and a number of his harem have it at present. When we announced to the Pasha that we were come to visit the women of his harem, and asked permission to send a Bible woman regularly to teach them, he said: "You are my neighbors and my house is yours; come

whenever you desire." But he is having Mohammedan teachers about his palace to teach both women and children, for he said he believed his first duty was to have those of his household taught the religion of Islam. However,

we are thankful for the privilege granted to visit the women in their seclusion, and with God's blessing upon our efforts they may hear the gospel. They all seemed very pleased to be visited.

H. M. CONNER.

MISSIONS.

The records of missionary heroism and martyrdom in our own day ought to be everywhere recorded. The *Evangelist* publishes a letter of the Rev. J. Milton Greene, Mexico City, Sept. 1887, recording the following Paptistical outrage and persecution:

"Another sickening chapter has been added to the history of our mission by the assassination on the 7th of August in Ahuacuatlan, State of Guerrero, of the Rev. Abraham Gomez, Miguel Cipriano, and the wife of Felipe Zaragoza. The latter was also shot and severely wounded in the left arm. About two months ago Abraham, a young Indian who for ten years had been under the instruction of the missionaries, and was greatly endeared to us by his gentleness, intelligence, and sterling piety, having been ordained in May at our last meeting of Presbytery, left full of hope and of courage for his promising field, some five days southwest of Mexico City. The dear boy was only nineteen years of age, singularly regardful of the rights and feelings of others, and wholly incapable of any imprudence or rashness.

"Arrived at his destination, he wrote us pleasantly of his journey and reception by the brethren of Ahuacuatlan. They are full of enthusiasm, and bent upon building very soon a commodious church edifice. We had visited them often during the eight years of their existence as a congregation, but Abraham was their first resident pastor. While in Chilpauculgo, the capital, last January, I was with Governor Arce, and told him

of our purpose to send Abraham to Ahuacuatlan, and begged of him all needed protection, which he heartily promised. But Jesuitism in the person of a Romish priest, a chief of police, and a petty judge, enraged because of the progress which God's truth was making among the humble Indians of the locality, have overridden all law and order, and committed a crime which for brutality and ghastly horror could hardly be exceeded in Africa.

On the 6th of August, Rev. Jesus Vergara, the Romish Priest of Teloloapam, went down to Ahuacuatlan, three miles away, and celebrated mass in the village church. In the course of his sermon he appealed to his auditors to 'make an example of the minister of satan' who had come among them, adding that they might 'kill him' with all safety, counting upon his own protection and that of the chief of police. This monster had been given the parish of Teloloapam by the Bishop of Guerrero, on condition that he would exterminate the Protestant congregations in all that region.

"This was on Saturday. The following day at 12 o'clock midnight, seven drunken women appeared in the Protestant quarter of the town and began to commit disorders, which seemed to deserve rebuke at the hands of the authorities, and Abraham with six of the brethren visited the Judges and presented their complaint. Strangely enough the only reply given was the arrest and imprisonment of five of the brethren, and the dismissal of Abraham and of Felipe

Zaragoza, who returned full of anxiety to the house of the latter. Very soon after the Judge ordered the church bell to be rung, and thus gathered some 200 men and women in the court-room, to whom he gave his instructions and sent them forth on their bloody mission. Like infuriated savages they made their way at once to Zaragoza's house, and being unable to force the door, they tore up the roof, and with machete and pistols killed first Mrs. Zaragoza. Felipe seeing the danger of Abraham, ran to him and threw his arms about him, but was immediately torn away and disabled by a pistol shot in the left arm. He was then stretched out on the floor, and his Bible placed under his head as a pillow in derision. This done, the ruffians turned to Abraham, who sat on the bed with his head resting on his hands, and dealt him a terrible blow with a machete, then he was shot with a pistol, and his poor mangled body, lifeless and bleeding, was dragged from the house out into the street and along the highway, receiving all sorts of indignities, being literally hacked to pieces with machetes.

"Not content even with this, the murderous ruffians returned to the house, stole the money, clothing and books of our dear brother, and again sallied forth in quest of a third victim, Miguel Cipriano, whom they killed in the same manner as the rest. The following day, the three bodies were buried in the public cemetery. Nearly all our surviving brethren have been arrested and remain under guard. Only seven of the assailants are prisoners, and even they fully expect to be liberated speedily, being sure of the favor and protection of the local authorities."

WHERE one Christianized heathen falls away from the true God and returns to his idols, there are scores who stand firm and steadfast, immovable in the sincerity and earnestness of their new life. These

we sometimes forget, when an instance of defection comes to our knowledge. Had we no backsliders at home, we might be allowed to express surprise when we find them in our missions. As it is, the wonder is that there are so few who turn back, when they find how much they have undertaken in accepting Christ. The inner struggle must be hard enough, requiring the uprooting of sins of which we know but little, the overcoming of deep-seated prejudice, the freeing of conscience; in fact, the change from thorough evil to thorough goodness. Then add to this innumerable persecutions, contempt and desertion on the part of family friends, the cutting off of support oftentimes, and even then we cannot realize the cost of the renunciation of heathenism. It seems as if one such Christian as some of those grand characters in our oldest missions would be dearer to Christ than those who have had only approval and encouragement to stimulate them to Christian excellence. Let us be glad that we have such examples of strength and courage and purity of soul to remind us constantly of the success of Christian missions.—*Ex.*

A CORRESPONDENT of *The Christian World* gives a very interesting account of a visit recently paid to the Egyptian Mission of the United Presbyterian church. The latest statistics give the number of American missionaries as nine male and six female, who are assisted by eight ordained native missionaries. There are twenty-one organized congregations, and seventy places where preaching takes place. The number of schools is sixty-five, with 126 teachers, and 5,414 pupils in attendance, who pay for tuition no less a sum than £300 per annum. The communicants, all native converts, number 2,042. At the Sabbath-school of the Central church in Cairo on the day when the writer was present there were in attendance 138

boys, sixty-five girls, twenty-one men, and eighteen women. The total number on the rolls of sixty-two Sabbath-schools for the year 1885 was 2,649, of whom 1,346 were adults and 1,303 children. During the year 1886 the native churches raised for religious purposes the sum of 90,878 piastres, or nearly £950. The central building at Cairo comprises a large school-room and a church which seats comfortably 400 persons. On Sabbath, February 27th, there could not have been less than 150 men

present, and judging from the sound of the voices in the singing there was also a large attendance of women; but, according to Eastern custom, these are shut off from the gaze of the men by a wooden screen surmounted by a curtain. At the close of the service an Egyptian baby was baptised in true Presbyterian fashion, the father holding it in his arms while the minister sprinkled it with water "in the name of the Father, and of the Son and of the Holy Ghost."

LETTER FROM INDIA.

VILLETTE MURREE, Sept. 26, 1887.

My dear Friend:—When, a few weeks since, I learned that I was expected to send you the first regular letter from our mission, I felt that I must either decline or change places with some one whose turn comes at some future time; for, thought I, what can I, with my three little ones, who seem to require all my time and attention, write that your readers would *care* to read. Then it occurred to me that all pictures require a background, so if my letter will but serve that purpose I shall be more than satisfied. As my little ones are all now abed and asleep, I shall make an attempt to interest you.

The first number of your magazine came to us in our last mail. We were very glad indeed to see it, and anticipate much pleasure from its monthly visits. I suppose that your readers are all aware that the hot season in India is a very trying one; hence, we mothers are obliged to carry our little ones to some cool retreat in the mountains, where, away from the burning sun and stifling heat, their little bodies grow more robust and their little cheeks bloom with health. But this is not an unalloyed pleasure, for it means separation from our husbands for several months, as they cannot leave their

work for such a length of time. There, exposed to the heat and malaria, they are frequently stricken down with fever, and are then obliged to leave for a time to regain their health and strength. A short time since, Mr. Scott came up to recuperate, having had two severe attacks of fever. Fortunate for us it is that we have such a cool retreat, else, for some of us, life in India would be impossible. A few weeks since the rainy season closed, winding up with a hail-storm, and now the distant peaks, with their fresh caps of snow, look grandly beautiful with their hoary heads towards heaven. To me they seem so near heaven one never tires looking at them; but the lower hills also claim some attention, for they, with their varied verdure of forests and cultivated fields, are really beautiful. Hundreds of villages are indistinctly seen as they nestle among the trees or are surrounded by fields of corn. Villages in India are not things of beauty, as the low adobe huts, with their flat roofs, irregularly jumbled together, look more like pens for animals than dwellings for human beings. Yet these villages contain thousands of human souls who have never seen a missionary or heard the gospel of peace and salvation. Living, as these hill people do, surrounded by

the grandeur and beauties of nature, they seldom if ever think of nature's God, nor do their surroundings call forth any expressions of appreciation and love. Personal adornment is much more to their taste, and a trinket, such as a nose jewel or a thumb glass, would be a source of much delight. I remember, on one occasion when we were itinerating, we stopped to rest awhile under a large tree near a village. When it became known that we were there, I suppose nearly all the women of the place gathered about us and began a system of inspection. Having satisfied their curiosity by observation and questions, they arose to leave, saying: "They are not nice; they have no jewels." Persons

who have never been in the east have but little conception of the scant and dirty clothing of some of these women, whilst their arms are covered with silver bands and their ears weighed down with heavy rings. Tinsel delights a child, and these poor, uneducated, unenlightened women are really nothing but children. Here one sees women in the condition we all would still be were it not for the blessings we have received from our loving Saviour, and learned to enjoy through His precious love. Oh! may we all be so enabled to live, labor and pray that these, our benighted sisters, may enjoy with us the inestimable blessings of the gospel. Lovingly yours,

A. E. SCOTT.

Editorial Department.

WE notice the death, on October 10th, of Rev. R. G. Wilder, D. D., for many years editor of *The Missionary Review*. He was permitted to engage in this work until almost the very last day of his life—having laid down his pen on Saturday night and on Monday morning being called to his reward. In a note received by us on October 1st, acknowledging receipt for *Review*, he says: "My cruel disease is hastening me to my grave. I can hardly hold my pen to-day, and must drop it soon forever."

WE propose in this number to introduce a department to be known as the "Question Drawer," hoping in this way to call out latent talent and disseminate practical knowledge throughout the church. These questions must have a direct bearing on missionary subjects or church work. We request that questions be sent for that department, and any one who can, will please answer the questions as they are published, and that they send the answers as soon as possible that they may appear in the next

month's magazine. Answers must be very brief and to the point.

Ques. How can we keep the boys in the bands? Should they be organized with the girls or by themselves?

Ques. What are the *best methods* of instructing the young in the missionary work of the church."

WE hope to give our readers, at an early day, a sketch of Her Highness the Maharanee Dhuleep Singh, from the pen of Dr. Lansing, whose peculiar fitness for the work will be recognized by all. Accompanying the sketch will be a likeness of the Maharanee, whose name, Bamba, is a household word in our church.

SEVERAL articles of considerable length have been sent in by Presbyterian societies for publication. We ask the forbearance of the parties sending them, as it will require some time to publish them without crowding out other important matter. They will be inserted as early as possible, but it may be necessary in some cases to publish them in sections.

IN all the denominations active workers, both men and women, are being called home, and we are forcibly reminded that the time for work is brief. Let us be active while the day lasts. Soon the "night cometh." The time for work is now. Let us be in earnest, doing the appointed work for the Master, and let us be sure it is His work we are doing, lest in that day we hear from His lips in answer to our self glorying, "Lord, Lord, have we not prophesied in Thy name, in Thy name done many wonderful works?" Then shall He profess to them, "I never knew you." Dear sisters, in this day of wonderful activity let us each one be asking, "Lord, what wilt *Thou* have me to do?"

At a large missionary convention the question was put to the house: "Where do our foreign missions leave off and our home missions begin?" and no one could draw the line. The work is *one*, and whether a mission is home or foreign, is after all only a relative matter. For instance, one of the Cairo societies recently decided that it must give its funds to *home* missions for the present year, and appropriated them to Boulak, one of the suburbs of Cairo; while a home society made an appropriation to Boulak and called it a donation to *foreign missions*. One who possesses the true missionary spirit is willing to labor *wherever* and to do *whatever* the Master requires.

WE are very desirous that all shall feel a sense of proprietorship in the WOMEN'S MAGAZINE. In order to enlist all in it, we propose that the secretaries of bands and young peoples' societies write short letters, telling of their work, to be published in the Young People's Department. In that way young people and children will be informed what others like themselves are doing, and thus stimulated to laudable ambition in the Master's service.

THE dangers to which our missionaries are at times exposed when traveling are perhaps not realized by the church at home. Mrs. Lytle writes in a private letter to a friend: "My husband left Sialkot for Dharmasala last Friday. He is coming up in a one-horse wagon. The roads are very bad this time of year and waters high, owing to the heavy rains we are now having. I was feeling somewhat uneasy about him as he had no less than six rivers to cross, and none of them bridged and only one crossed by ferry-boat. But I had a letter from Mr. Lytle this morning saying he had reached Pathankot safely, and had but one more river to cross and that was not far from there, and he had heard the water was not high that afternoon and wanted to cross it before night. The letters can come so much quicker than he, as the mail is carried by men that run with it, and they change for fresh men every four miles."

THOSE who have perused the last Foreign Mission report have been both surprised and delighted to learn that four of the women's missionary societies in Egypt have an aggregate membership of 217, or an average of a little over 54 members each. How many of our own societies in congregations of the same size can make as good a showing? Many of these women who take part in the devotional exercises have only recently come to realize that they have souls, and that salvation is provided for them as well as for men, and perhaps never went to school in their lives, but are now being taught to read by the missionaries that they may study the Bible for themselves, and they find it plodding work in the midst of their many family cares. When we think of all this should we not tremble to absent ourselves from the missionary meeting lest we be called upon to take part, on the plea that "we were not raised to it?"

WE are in receipt of the following note from an aged member of our church in Keokuk: "I send you to-day a draft for the amount subscribed for guarantee fund toward the publication of the MAGAZINE. I feel that one living on borrowed time should give the money instead of the note; in case anything should happen the promise is fulfilled." We have had the pleasure of the presence of this friend at two of our general conventions. In the early days of our church in Iowa she entertained many of the young ministers, and in speaking of that, expressed the pleasure that it had given her both at the time and in the retrospect, and remarked, "O how glad I should be to entertain them all once more, for then we lived very primitively, but now Providence has favored us and I could do it more comfortably, though not more willingly."

OUR notice in the first number of the MAGAZINE in regard to sending subscriptions for our Foreign Missionaries met with such a hearty response that we feel encouraged to make a similar request in behalf of our Home Missionaries. Owing to failure of crops from drouth and other scourges incident to newly-settled countries, causing tightness in money, our Home Missionaries, along with the people, are obliged to make sacrifices and use much self-denial in order to the planting of congregations and to their support. We are in receipt of many letters from the West, accompanying their subscriptions for the MAGAZINE, with such remarks as the following: "Owing to 'hard times' I have not been able to procure as many subscribers as I would like or as I promised, but hope to send you some more in the future. I lend mine through the congregation and we have selections read from them at our missionary meeting, thus hoping to get them interested in the MAGAZINE." Another writes, "We

have only been able to take one copy of MAGAZINE in our society, and while that is better than none it is not very satisfactory, and I, with another lady, send subscription for one year. This has been a hard year in our little congregation. We hope soon to be able to extend the circulation of the MAGAZINE." Copies of the minutes of the W. G. M. S. would be very acceptable in these congregations, and should any of the ladies in our more favored parts of the church feel like sending money to have copies of those sent to any of the one hundred and sixty-five congregations receiving help from the Board, I am sure they would be gratefully received. We merely throw out these suggestions, feeling sure that our people only need to know what is wanted, as they are always ready and willing to do.

NINE dollars have been received from India and six from Egypt on subscriptions for MAGAZINE. Not a cent of this money will be used in this way, but it has all been placed for the present in the guarantee fund, which gives our missions three shares in this fund. Societies and friends have provided for twenty-two missionaries, leaving sixteen yet unprovided for. These parties are all receiving the MAGAZINE, but it would greatly assist the committee if these also could be provided for in the same way. Please bear in mind that to the sixty-cents subscription price, twenty-four cents must be added for foreign postage, making eighty-four cents in all.

AN article in the last *United Presbyterian*, asking for an authentic history of the Egyptian mission, as a companion to Rev. Andrew Gordon's India Mission, voices the desire of many in our societies. We hope to hear very soon that such a work is in progress. Who can be so well fitted to do this as those who have labored so long and faithfully in the field?

MINUTES OF THE WOMEN'S GENERAL MISSIONARY SOCIETY.—The publication committee are still able to furnish copies of the pamphlet issued by the W. G. M. S. of 1887. It contains the minutes of the convention, the papers read before it, reports from the officers of the Women's Board, and statistics of the Women's Missionary Societies of our church. Every branch of our mission work is represented. Miss Frazier and Miss Wilson tell of the work in Egypt and India; Mrs. Graham speaks for the Home field; Miss Cleland for the Freedmen; Mrs. R. W. McBride for the Indians, and Mrs. Greer for the Orphans' Home. Other able and earnest workers in the church also furnish papers of special interest to members of missionary societies and the church. Many who have read these papers are surprised that a pamphlet of 113 pages so well printed and bound can be offered for 15 cents. Three cents additional for postage should accompany orders, which should be addressed soon to Mrs. E. Y. Gordon, Princeton, Gibson Co., Indiana; or Mrs. J. G. Carson, or Mrs. Belle M. Patterson, Xenia, Ohio.

THE letter on "Home Missions," written in such a modest but effective way by one "who knows whereof she speaks," will, we are sure, be read with interest, and we believe we will all better realize something of the trials and discouragements which our missionaries in the home field are called upon to endure. There is no denying the fact that their work is hard; its beginning small and humble; its hindrances formidable. Stations widely separated are very often to be opened and occupied by one man, thus requiring great exposure and bodily fatigue. This, with salary too small—often less than the same amount of ability and energy would command in other departments of labor. Yet one has said: "It can be proven, for unworldly gains, patient endurance and generous self-den-

al, the home missionary will bear comparison with any equal number of the faithful servants of God or man. They are among society's best elements; they put in play wholesome forces which, if lacking, our nation would sorely miss." Even the irreligious think better of a new western town, in a business light, for the presence of a prosperous church and school-house. These are like lamps glimmering in the darkness, and they who trim and tend them have a claim upon our sympathy and support. We would not be true to our womanly instinct if we failed to make most honorable mention of those who are helpers in this difficult work. We mean the wives of these home missionaries. Very many of these have lately come from homes of comfort and refinement, are graduates of our best seminaries and colleges, and are living isolated lives, enduring the pinch and pressure of scanty income, deprived of educational facilities for their children, access to books, &c., yet standing faithful and even cheerful in their lot. The hands of their husbands are stayed by the sweet sympathy and co-operation which are large factors in their success. Dear sisters, we commend these brave and noble women to your warm and thoughtful sympathy—practical as well as sentimental. Let the whole United Presbyterian Church remember its faithful servants in the home field, and its promises to them, while they stand like sentinels on the edge of the battle, or fall at the post they have so honorably held. "Begin at Jerusalem."

SUBSCRIBERS will please be particular to write their names and addresses plainly, using the same initials or address, (including Mrs. or Miss) and to notify us if they do not receive their copies, by the *last day* of the month in which the missing number is issued; otherwise there is danger of the issue being exhausted without their being supplied.

THE following letter was received from a friend who is very much interested in our Home Mission work :

Dear Friend:—The house in the picture is a specimen of sod houses I have seen, many neater in external appearance. You will notice in this house that the threshold is lower than the ground. It is partly dug out. It requires some skill to build a good one and also a neat one; the sod squares not being always the same size. All varieties of roofs are used. The planks are covered with tar paper, and most of them with sod. This is necessary, as it is very windy and it is hard to keep a shingled roof on, unless there are corner posts to fasten it to. The sod also makes it warm in winter and cool in summer. The houses are built long, having two and three rooms, walls high and larger windows than the one in the picture, and they are usually plastered with magnesia or natural lime, which gives them a cheery, comfortable appearance; the plaster being a creamy tint. The walls are at least two feet thick, making a very warm house when properly built, requiring little fuel. This is providential, as the amount of coal used in frame houses there, or what we use in keeping up one fire, in the east would bankrupt the "Homesteader." I spent the most *comfortable* winter of my life under the roof of a sod house; the water never freezing the coldest night of the year. On entering you generally find a floor, often carpeted. The people with whom I became acquainted were intelligent and energetic. It is not uncommon to find a canary bird or hear an organ in "the sod house on the claim." The people bring many things from the east to brighten up their homes.

If I can judge from my own observation, the newest settlement will in a very few months have its own village or town where anything may be purchased that can be found for sale in enterprising

towns much larger in the east. When one is fortunate enough to secure a claim on a slight elevation, they can see for miles as there is no timber to obstruct the view, and the buffalo grass is quite short. The people visit each other and are very kind when there is sickness. Almost every farmer has a little sled which the women use. It is splendid sledding on the buffalo grass. I was in the west when our synodical missionary, Rev. J. D. Graham, organized a little congregation. There is something very pleasant in a new organization where the people come from different parts of our church, all anxious to build up a congregation of the denomination in which they were reared, and to gather in their neighbors. True missionaries, most of them are willing to do their part to have preaching, although to do so they must deny themselves very many things, for with most of them money is very scarce. They go west to secure homes and grow up with the country. With a little help such places soon grow self-supporting. The west is an open field, and with men and money our United Presbyterian Church can, and I hope will, do her part to gather in from the world.

L. M. G.

WHILE examining the minutes of the General Assembly recently for items on foreign mission work, the fact was revealed that in 1860 it was considered almost necessary that a magazine for the purpose of spreading missionary knowledge should be established. Twenty-seven years later we find the realization of that wish, and with it comes the conviction that our magazine is destined to do much good. That which is the result of long and patient waiting, rarely fails in its mission. Let those of us in the rank and file do our part in aiding in every way those upon whom the burden of the work lies.

CHICAGO.

IN order to satisfy all, both those who had failed to receive all of their numbers and those who had subscribed after the first and second numbers were exhausted, but who were anxious to begin with the first number, the propriety of issuing another five hundred of the August and September numbers was considered but was not thought advisable. Therefore, those whose names were sent in *after* these numbers were exhausted have been entered on the books as beginning with the first number which they received.

THE memoir of Mrs. Lydia L. Martin, which has been prepared by her co-worker, Mrs. Dr. Stewart, and which will open the February number, will be looked forward to with keen interest by her many personal friends, and by all who love our India Mission.

OUR January number will contain a leading article from the pen of Miss Jennie C. Logue, of Monmouth, Ill. Subject, "Woman and the Gospel in Persia." Those who were interested in the paper on Mary Lyon and Fidelia Fiske will be glad to know more of the work in Persia.

It will be remembered by those familiar with Egyptian affairs that Zobeyr Pasha—a visit to whose harem is described by Miss Conner—was a bitter enemy of General Gordon, and was banished from the Soudan. Afterwards being discovered in an attempt to organize the Mohammedans to resist the English, and also being detected by General Lord Wolesley to be in constant communication with the Mahdi, he was arrested and sent out of the country; but he is now, as is mentioned, a State's prisoner in Cairo.

As was stated in our last issue, there has been much trouble in the mailing department, and many letters have been received from parties failing to receive their Magazines. These complaints have all received careful attention, and duplicates have been sent when it could possibly be done.

A LIST of fourteen subscribers has been received, to begin with January, 1888. As many have expressed regret at not having begun with the first number, we suggest that January 1st, 1888, will be another good starting point.

Young People's Department.

"No good thing can be lost, no real worth,—
Nothing that's true and pure.
We do not see the seed-corn in the earth;
The harvest-time is sure.
Prayer, love, and hope, and work are golden grain,
None sows in vain."

OUR HOME FIELD.

"The land is an exceeding good land. Let us go *at once* and possess it, for we are well able to overcome it." "Not by might nor by power, but by my Spirit, saith the Lord."

1. Home missionaries in B. C. 914. 2 Chron. xvii: 7, 10.

2. Home missionaries in A. D. 31 and

32. (a) Matt. ix: 35; (b) Matt. x: 5, 6; (c) Luke x: 1.

3. The need in 1887. (a) John iv: 35; (b) Ezek. xxxiv: 6; (c) Matt. ix: 36, 38; (d) Rom. x: 15.

4. Our duty. (a) Acts xx: 28, 35; (b) Gal. vi: 2, 10; (c) Isaiah xxxii: 9, 10 and 15, 18; (d) 2 Thess. iii: 1, 2.

The word "home" is dear to the heart of every woman. It is the centre of her affection, her work, her influence. Her home should be as perfect a home as she with God's help can make it; then her outside work and influence will be better and stronger. The centre, from which go forth our missionary efforts to the uttermost parts of the earth, is "our home field." This home field should be made as perfect a centre of work and influence as we with God's help can make it; then the sooner will come the day when every nation, and kindred, and tongue, and people shall own our Redeemer as king. "Save this country

and you save the world" (Dr. Cuyler). Should not woman, the home-maker, do her part in this salvation? Then must we be intelligent, active, prayerful.

Suggestions for December meeting:

1. Prepare articles on (a) The field; (b) The needs; (c) How we can help.
2. Or, (a) Our country's perils; (b) Its hope of salvation; (c) Our part.
3. Pray for your home missionaries.

HELPS.

1. Reports of Boards of Home Missions and Church Extension for 1887.
2. Our Country by Dr. Strong.
3. Gospel in all Lands.—*Ex.*

KNOXVILLE HOME.

MY DEAR CHILDREN:—I have been intending for some time to tell you something about the moving of the little girls into the Home. As we consider the Home largely the gift of the children, we think they should know all about it.

It was the close of the second school month, and examinations were being held in all departments of the school. Everybody was busy and excited. The conversation at table and everywhere else was examinations and grades. The Training School was so crowded that three big people sat in seats intended for two, and two in seats meant for one. College classes had to recite in the sewing room to the great annoyance of the sewing teacher. The principal of the Training School had to have her classes taught wherever she could find a place, some up-stairs, some down, causing her to go up and down stairs many times in a day.

The painters, plasterers, and carpenters were leisurely putting on the extra touches in the Home. We went to them and asked, rather impatiently: "Can we not move Saturday? The Training School must have the rooms now occupied by the

little girls." They quietly informed us that the earliest date would be Monday; so that day was set aside for moving. But you must understand the school work must go on all the same. The moving can not interfere with that.

Only the lower floor was entirely finished, and as the furniture that Dr. J. C. Vincent had informed us was coming had not yet arrived, we concluded that we would occupy only the lower story. We spoke to one of our seniors to ask about a dozen of the boys to assist in the moving, and he gladly consented to take charge of it. Shortly after the bell gave the signal for half-past two, a dozen young men headed by our senior reported to Miss McDill and informed her that they were at her service. There was soon a continuous stream of young men passing to and from the Home, carrying bedsteads, bedding, dishes, tables, &c., while Dr. McCulloch was busy overseeing plumbers and men putting up stoves. Some of the students busied themselves putting up bedsteads; others at fixing up temporary shades for dining-room windows out of old shades that had been saved for such purposes. Nor were the little girls idle. They car-

ried dishes, set tables and built fires. Even little Emily, only six years old, no sooner disposed of one load than she came with the question, "What next can I do?"

The beds were put up in the dining-room. A dining-room was made of the store-room, and when the four o'clock study bell rang, the little girls and Miss McDill were ready for study as usual. Next day the rooms lately occupied by the little girls were seated with desks, and reading tables were put in Miss McDill's bedroom, ready for the use of the Training School. The exclamation of the Training School teacher was, "It is so nice!" Even the kitchen was not allowed to rest, for the printing office

was moved into it, thus making room in the building for two more young men.

The furniture, all except the bedsteads, which will be here shortly, has arrived. We will soon have everything in its proper place. When we look at the Home and farm of ten acres, the furniture all ready to put up, the bedding and carpets, and know that these are all paid for, that no debt is resting on the Home, it seems almost a rebuke for our want of faith, and we feel very humble. This passage comes frequently to our minds: "If ye had faith as a grain of mustard seed, ye might say to this mountain, 'Be thou removed and cast into the sea.'"

Yours truly,

E. WALLACE.

Women's Auxiliary Board, &c.

The Women's Auxiliary Board held its regular monthly meeting in the Third Church, Pittsburgh, Nov. 1st.

Secretary of Home Missions reported that she had received letters from a number of Women's Missionary Societies requesting the addresses of some of the ministers needing assistance. One household here this is rejoicing over a well-filled box of clothing and household goods.

Secretary of the Freedmen's Mission reported that Societies and Bands had contributed very liberally towards furnishing the Little Girls' Home. The furniture has been purchased and was now at the freight depot, ready for shipping.

A resolution was passed instructing Dr. Vincent to write to the Principals of our Freedmen's Schools and requesting them to make their wants known to the Auxiliary Board, and not through the church papers, as heretofore.

The Treasurer reported she had received \$1,873.00 since our last meeting. The Board authorized her to pay all bills for furnishing the Little Girls' Home.

Two vacancies in the Board were to be filled, and the following ladies were elected: Mrs. J. M. Wallace to serve during the unexpired term of Mrs. J. D. Irons, and Mrs. Thomas Jamison that of the late Mrs. E. W. Hill.

Adjourned to meet Dec. 6th.

ELIZABETH D. BROWN, Sec. Pro Tem.

[Unintentionally omitted last month.]

The October meeting was held at the residence of Mrs. J. B. Herron, where an informal talk occurred with Mrs. S. E. Johnson about hospital work in India. It was a satisfactory conclusion to an interesting series of lectures she had just given in Pittsburgh and Allegheny.

After Mrs. Johnson's departure the customary

business was transacted.

Notice was received that Miss Kate Corbett had been placed under the care of the Board by Cone-maugh and Brookville Presbyterian societies, who unite in her support.

It was decided to have Mrs. Hogg's touching letter published in the MAGAZINE, so that all concerned may have the pleasure of reading her grateful thanks for womanly sympathy.

In the absence of the Corresponding Secretary there was no report from the departments of Home Missions and Church Extension.

Several societies had forwarded boxes to Blue-stone and Chase City; and Mr. D. J. Munsch, of Bellevue, Pa., kindly offered to send the Little Girls' Home a supply of necessary and useful medicines.

The Treasurer had received \$778.84.

Another life member of the General Missionary Society was reported, Mrs. Charles Lockhart, of Pittsburgh. Such members are always acceptable, and we would be glad to hear of others.

Occasionally it happens that information is wanted concerning the General Work of the Board—something that does not seem to belong to any particular Corresponding Secretary. In any such case apply to the Recording Secretary, who looks after the "miscellaneous" corner.

MISS M. M. SHAW, Recording Secretary.

Bellevue, Pa.

A TRIBUTE FROM THE WOMEN'S BOARD TO THE MEMORY OF MRS. NANNIE T. HILL.

"The memory of the just is blessed." How much is implied in that word just; all that is noble, good and true in lives of God's children, is included in that one brief sentence.

She, whom we mourn, whose life was so replete

with deeds of love, always ready to help the helpless and needy, leaves a memory fragrant with the good and the beautiful in christianity. Modest and unassuming in manner, yet always ready to do efficient work when called upon to do so. As a member of the Women's Board from its first organization, she was warmly interested in its success. She was always present at the meetings when possible and often, we fear, when it told heavily upon her falling strength. Her opinions and suggestions in planning and carrying on the work of the Board we have been accustomed to rely on, and her Christian sympathy and fellowship was always responsive to our needs. While we mourn the loss of a loving friend on earth, we rejoice that she has made a triumphant entrance into the heavenly home. We would humbly recognize our increased responsibilities as one by one our fellow workers are called away, our duty to put forth greater efforts in the cause of the Master. To the husband, daughters and sons we would say: Weep not; another link large and strong has been added to that chain which draws you heavenward. We know an aching void is left in your hearts which no human sympathy can fill, but Christ, the great comforter, stands ready to pour the healing balm of his love into your grief-stricken hearts and to bid you lead the life that insures a happy reunion in that home where there are no partings forevermore.

COMMITTEE.

RECEIPTS FOR OCTOBER, 1887.

Foreign Missions.—L. M. S., Buena Vista, Westmoreland Presbytery \$12.50, Brookville Presbytery 8.51; W M S, 8th Philadelphia, on debt, 15; L M S, Jamestown, Pa., on debt, 8.05; Conemaugh Presbytery, on debt, 225.00; W M S, Concord, Pa., 10; Sarah Dale's Lansing Society, Bethesda, Pa., 20; L M S, Bellevue, Pa., 50; Butler Presbytery, Prospect, 15; Springfield, 12.55; Union, 10; Oak Grove, Beaver Valley Presbytery, 28.25; L M S, New Brighton, Pa., on debt, 5; L M S Neshannock, Pa., 13.55, and on debt 7.25; L M S Uniontown, O., 10; L M S Oakdale, Ill., 12; L M S, Prosperity, Ill., 5; L M S, Hookstown, Pa., 30; L M S Covington, N. Y., on debt 38.

Salaries.—Miss Corbett, Brookville Presbytery, 37.50, Conemaugh Presbytery, 115; Miss Brown, Mon-

nongahela Presbytery, 150; Miss M. A. Smith, Tuscarora, Pa., 10, Garnett Presbytery, Kansas, 26; Miss C. E. Wilson, Keokuk Presbytery, Iowa, 190; Miss Given, Allegheny Presbytery, 100; Miss Matilda Strang, Southern Illinois Presbytery, 74.16; Miss Thompson, 1st Ohio Presbytery, 62.50; Miss Gordon, L M S, St Clair, Pa., 5; Mission Band, 2d Philadelphia, to support a native teacher in Miss Smith's school, Egypt, 30; Mission Band, Piqua, O., Training School Asyoot, 7.80; Y L M S, 1st Washington, Ia., to support a little girl in Slakot Boarding School, India, 20; W M S, Elvira, Iowa, for Training Institute, Slakot, India, 5, and to Theological Seminary, Egypt, 5.

Home Mission.—W M S, Sidney, O., 8; L M S, Sugar Run, O., 15; L M S, Mt. Pleasant, 12; Sarah Dale's Lansing Society, Bethesda, Pa., 15; L M S, North Cedar, Kans, 3; L M S Neshannock, Pa., 20; W M S, Indiana Presbytery, 13.40; L M S, Unity, Pa., 6.50; L M S Uniontown, O., 5; L M S, Prosperity, Ill., 5; L M S, Hookstown, Pa., 15; W M S, Lyndon, Kansas, 3; Warm Springs-Indian Mission, Y L M S, 4th Allegheny, 50.

Freedmen's Missions.—L M S, York, New York, 10; L M S, Bethel, Ill., 7.

Church Extension.—L M S, Piqua, O., 10; W M S, Stone Valley, 18; L M S, Harmony, 30; L M S, Erie, 10.

Parsonage Fund. L M S, Buena Vista Westmoreland Presbytery, 12.50; Waitsburg Parsonage, L M S, Carmel, Indiana, 12.30.

Orphans' Home, Allegheny.—Monongahela Presbytery, 2; L H M S, 1st Allegheny, to assist in buying a carpet for the parlor, 10; L M S, Erie, 5; Friends, Pittsburgh, on debt, 2.

Little Girls' Home.—To assist in furnishing, Monongahela Presbytery, 72; W M S, 1st Kansas Presbytery, 25; Willing Workers, Oak Grove, 2; L M S, Wilkinsburg, 6.37; W M S, Second Pittsburgh, 25; W M S, 6th Pittsburgh, 25; Y W M S, 1st Pittsburgh, 10; S S Class Teacher, Mrs. Knox, 6th Allegheny, 5; Willing Workers, Braddock, 6.37; "Help a Little," M B, Washington, Pa., 13.

Ministerial Relief.—L M S, 1st Xenia, O., 10; W M S, Lyndon, Kansas, 3.50; L M S, St. Clair, Pa., for the Widow's House, 11.

Presbyterial Fund.—L M S, Neshannock, Pa., 65c. E. J. SLOAN, Treas.

The semi-annual meeting of the Woman's Missionary Association of Allegheny Presbytery was held at Emsworth U. P. church, Pa., Oct. 13th, 1887. The first session opened at 10 o'clock with devotional exercises conducted by the President, Mrs. W. A. McElwaine.

In the absence of the Recording and Corresponding Secretaries, Mrs. J. F. Blair was appointed Sec'y pro tem. The roll was called and forty delegates responded, representing twenty-seven societies. Eleven failed to send delegates. Minutes of last meeting were read and with a slight correction were adopted. Treasurer's report followed, showing a balance in Treasury April 14th of \$95.43. Receipts since that time \$584.48; expenditures, \$645.48; balance in treasury, \$34.51.

Miss M. Pressly, delegate to convention of Women's General Missionary Society held in Monmouth in May last, presented her report.

A paper on "Mormonism," by Mrs. A. G. Wallace, was read by her daughter, Miss Jennie. A recita-

tion, "Our duty to the heathen," was then rendered by little Miss Marion Paden.

The discussion, "How to make our monthly missionary meetings interesting and profitable," was opened by Mrs. N. W. Stevenson, followed by Mrs. W. A. McMillan, Miss M. Pressly, Mrs. M. Munroe, Mrs. Bryson and Miss M. Shaw. All members of the borough were invited to sit as consultative members.

After singing two verses of the thirty-seventh Psalm adjourned to meet at 2 p. m.

The meeting reconvened at 2:15, and one-half hour was spent in devotional exercises.

The reading of the minutes of the morning meeting was postponed. Miss Maggie Shaw read a letter from Dr. Jane Vincent, urging the claims of the Little Girls' Home at Knoxville, and delegates were instructed to remind their societies of the pressing needs of this object.

A recitation, "Our best for the Master," was then given by little Miss Ethel Douglass.

Miss E. McHenry read a paper on "Conditions and equipments necessary to Christian work." A Bible reading followed, conducted by Mrs. J. N. Smith. The conference, "In what way can the

women of the church assist most successfully in raising the quota," was opened by Miss Lambie, followed by Mrs. McMillan, Mrs. Munroe, Mrs. Paden and Miss Shaw.

A collection was taken up amounting to \$9.22.

A hearty vote of thanks was tendered to the ladies of Emsworth for their hospitality, and to Mrs. Davidson in particular, in whose lovely home the luncheon was served.

An invitation was extended to the association to hold its next meeting in the Third U. P. church, Allegheny. The invitation was accepted with thanks. The minutes of the morning and afternoon sessions were then read and approved, and after singing the one hundredth Psalm, L. M., the meeting adjourned until the second Thursday of April, 1888, in the Third church, Allegheny.

JULIA F. BLAIR.

CARD OF THANKS.

The managers of the United Presbyterian Orphans' Home, of Allegheny City, Pa., desire to return their very sincere thanks to Rev. R. M. Parks, Mrs. Morrison, Mrs. Bradley, Mrs. Duff, Mrs. J. Criswell, Mrs. J. Anderson, Mrs. R. B. Timmons, Mrs. West, Mrs. Hastings, Mrs. Sanderson, Mrs. L. Shane, Mrs. L. Sturgeon, Mrs. Saddington and others, for their kindness in entertaining the children of our Home during the summer vacation. Also to Mr. James Callery, of Allegheny, Pa., for furnishing free transportation to and from Valencia, Butler Co., Pa.

The Y. L. M. S. of 1st Kansas Presbytery convened at Topeka, October 3rd, at 4 p. m.

In absence of the President and Vice President, Mrs. R. A. George was elected President pro tem. Devotional exercises conducted by the President. Nine delegates responded to roll-call, three societies were not represented. Treasurer's report for six months ending October 1st, read and approved. Whole amount in treasury, \$166 55; disbursements, \$123 55; balance, \$43 00. Of this, \$25 00 was voted toward the furnishing of the Little Girls' Home at Knoxville, Tenn.

Mrs. McKirrahan was invited to sit as consultative member.

In compliance with the W. G. M. S. the time of our annual meeting was changed to the spring.

The following officers were elected for the remaining six months: President, Mrs. R. A. George, Lawrence; Vice-pres't, Mrs. Kirkpatrick, Nortonville; Treasurer, Mrs. Tweedy, North Cedar; Cor. Sec., Mrs. Jester, Leavenworth; Rec. Sec., Mrs. J. H. Hitchcock, Topeka.

The public meeting in the evening, Mrs. George presiding, was well attended. Opened by an anthem by Topeka Choir. Reading of scripture. Prayer by Rev. Garges. Address of Welcome Miss Irene Boyd, of Gleaners' Society, Topeka. Response by Mrs. Garges, Nortonville.

Paper: "Our Egypt Mission, its Work and Needs," by Mrs. Wright, Winchester; read by Mrs. Watson, Topeka.

Bible Reading, conducted by Mrs. Kinton, North Cedar.

An Essay, by Miss Harriot, of Lawrence. Subject, "White Harvest Fields."

Conference on the same opened by Rev. Colvin, followed by Revs. George, McKirrahan, Morrow, Wright, and others.

Report of Gleaners, Topeka, by Miss Lily Kirkpatrick. Report of Young People's Association, Topeka, Miss Maggie White.

Mrs. George, our delegate to W. G. M. S., then gave a full report of Convention at Monmouth. Report adopted.

A short business session was held the next morning. A hearty vote of thanks was tendered Mrs. George for her faithful attendance and report of convention.

Congregational Societies were urged to become more interested in and help our mission work, and requested to send their money through our President. The Magazine was commended, and women urged to subscribe for same, and procure a copy of minutes of convention.

Resolved that a vote of thanks be tendered Topeka Congregation for hospitality and kindness shown. Adjourned to meet with spring Presbytery.

MRS. J. H. HITCHCOCK, Sec'y, Topeka.

The semi-annual meeting of the W. M. S. of the N. Y. Presbytery was held in the West 51st Street Church, on the afternoon and evening of October 16th. An election of officers resulted as follows:

President, Mrs. Chas. McIntyre; Vice-president, Miss Maggie Blair; Corresponding Secretary, Mrs. W. J. Warwick; Recording Secretary, Mrs. H. H. Wallace; Treasurer, Mrs. J. H. Andrew. At the conclusion of business, the programme prepared for the afternoon followed. Papers were read by Mrs. A. H. Crosbie, Mrs. Liefried, and Mrs. J. H. Andrew. Tables generously and temptingly loaded were soon relieved of their burdens, to the evident satisfaction of the partakers.

The evening session was well attended. A report of the W. G. M. S. was read by the delegate, Miss M. B. Fraser. Papers were read by Mrs. Warwick, Mrs. R. B. McCook, and Mrs. Chas. McIntyre. Addresses by Miss Cynthia Wilson and Miss Anissa Moosa were heard with interest. Revs. Geo. W. Morrison and Jas. O. Ashenhurst were present, but reserved their remarks for delivery on the next evening, at the farewell missionary meeting. The Presbyterian Society is steadily growing, and increasing enthusiasm is shown in its work. The two churches newly represented testified their appreciation by sending invitations to the Presbyterian Society for its next meeting.

It is with true regret that the Society is forced to recognize as outsiders the many churches that might be enjoying and profiting by the earnest spirit which more and more pervades its work. It is hoped that they will soon be represented in its membership, and the combined efforts be made, under God, a powerful force for the extension of His Kingdom.

The next meeting will be held in the First Brooklyn Church, in April. S. C. PATTERSON, Rec. Sec.

The Women's Missionary Society of Monongahela Presbytery met, October 6th, in the East Liberty Church. The opening exercises were conducted by the president, Mrs. J. M. Wallace.

Sixty-three delegates were in attendance at both sessions. The minutes of the last meeting read and approved. The Treasurer reported that Auxiliary Societies were prompt in meeting their obligations. Reports from Auxiliary Societies and Bands were very encouraging, many of them having made arrangements to help furnish the Little Girls' Home at Knoxville.

Presbyterial manager of Orphans' Home, Mrs. W. W. Greer, reported the Home in good condition. At present there are 52 inmates of the Home. 38 of these attend the Public School, and the remainder are in the nursery. The Home is well supplied with bedding, except blankets. The supply of fruit and vegetables, for winter use, is very limited, but it is early in the season, and the friends will no doubt remember the Home in making their donations.

Rev. Witherspoon gave an interesting account of the work in our Mission Schools for the Freedmen in the South, telling us how carefully the girls are trained in the domestic work in all its branches, and the great advancement made in morals and religion. A description was given of the Little Girls' Home, now ready to be furnished.

A rising vote of thanks was given Rev. Witherspoon for his instructive and interesting address. Before the close of the meeting, many of the Auxiliary Societies and Bands contributed very liberally towards furnishing the Home. Some money, and others furniture and bedding.

Mrs. Yourd gave an account of the General Missionary Society, which met at Monmouth, and spoke of the great interest manifested at all the sessions.

In connection with the opening exercises at 1:30, was a Conference—"Ministering to Christ," "Different Ways," "Rewards," opened by Mrs. J. T. McCrory, followed by Mrs. D. S. Littell, Mrs. E. J. McPherson, Mrs. M. M. Patterson, and others.

The Committee on revising the Constitution submitted the result of their labor, which was unanimously adopted.

The invitation to hold the Annual Meeting in the Third Church, Pittsburgh, was unanimously accepted and it was thought best to have three sessions on that occasion.

A letter was received and read from our missionary, Miss A. A. Brown, who is teaching in the Girls' Boarding School at Cairo, Egypt. She is much interested in her work, and is making rapid progress in learning the Arabic language.

The following Resolutions were adopted in regard to the great loss our Missions have sustained in the death of the Rev. Dr. Gordon:

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IN MEMORIAM.

In common with the whole Christian world to whom his life and labor in the Vineyard of the Lord were so well known, this Society does now also express its profound sense of the loss which the Church of Christ at large, and the missionary field especially, have sustained in the death of Rev. Andrew Gordon, D. D., so long identified with our India Mission, and who passed from earthly labor to eternal rest, in the city of Philadelphia, August, 1887. To his zeal, discretion, knowledge, and Christian life, was largely due the success of our India Mission. To the work to which the Church assigned him, and which was also his own choice, he brought natural ability of a high order, large acquirements, an humble and sincere piety, and an entire consecration to his Master's service. In his history of our India Mission, these qualities and attainments are conspicuously exhibited. It is not only an accurate history, but it is a vivid picture of the life, manners and thought of the people of India. We tender to his sorrowing family our sincere sympathy in their bereavement, but rejoice to know that they have a perfect consolation in the remembrance that his Divine Master fixed the period of his labor, that he has been called, as we do not doubt, to the reward of the faithful servant, and that of him it may be truly said, "Blessed are the dead who die in the Lord, for they rest from their labors, and their works do follow them."

To many a heart in our churches at home, his life and work will be an inspiration to new and better effort to obey the first and last command of our Saviour: "Go ye into all the world and preach the gospel unto every creature;" and converts in the India, which he loved, from its coral strands, through its orange groves and palms, to the summits of the Himalayas, will carry to its final triumph the banner of the cross, which he bore so long and so bravely, and beneath whose folds he died in the sure hope of that life and immortality which Jesus Christ brought to light.

Mrs. D. D. BRUCE, Mrs. J. P. CAMERON, Com.

The Secretary was instructed to enter these resolutions on the minutes, also to have them published.

Paper—"Lights and Shadows," by Miss N. L. M. Hutchinson, of Robinson Run Congregation. Paper—"Temperance in the Public Schools," by Miss Annie R. Lowry, of the 1st Church, Pittsburgh. Both of these papers were unusually good, and were listened to with the greatest attention, and a vote of thanks was tendered the young ladies.

The following delegates were elected to the General Missionary Society which meets in Washington, Penna., May, 1888.

PRINCIPALS.

Mrs. D. S. Littell,
Mrs. J. D. Sands,
Mrs. George M. Reed,
Mrs. McCance,
Mrs. George Sands.

ALTERNATES.

Miss L. M. N. Hutchinson
Miss Mary O. Lowry,
Mrs. E. J. McPherson,
Mrs. Sturdivant,
Mrs. Mary W. Porter.

A vote of thanks was tendered the ladies of the East Liberty Church for their generous hospitality, and to the young gentlemen (members of the Band) who acted as ushers on this occasion.

Adjourned with singing the last two verses of the 72d Psalm.

ELIZABETH D. BROWN, Sec'y.

The W. M. S. of College Springs Presbytery, met in Clarinda, Iowa, October 11th, at 7.30 p. m. Mrs. W. P. McNary, of Tarkio, Mo., presiding. The devotional exercises of the first session were conducted by Mrs. Anna Pattison, of Coin.

The Address of Welcome was given by Miss Elgin, of Clarinda Society, and was followed by the Response, by Mrs. Rev. Cox, of Lenox; both of which were well received.

President J. A. Thompson, of Tarkio College, gave us an excellent sermon from Rom. xv: 19.

The morning session was opened with devotional exercises, led by Mrs. D. C. Wilson. Nineteen delegates, representing ten societies, were present. Reports from the congregational societies were heard, and were encouraging. The membership of the ten societies is 191. Amount of contributions reported, \$656.14. Besides this there were boxes and barrels of clothing sent to the Freedmen's Mission, which were not included. A mission band of forty was reported at Coin.

A conference on "Modes of Work" was the interesting feature of the session. The ladies seemed anxious to learn the best plans for carrying on the work in their societies, and it is hoped that the report next year will show that it was good for them to be there.

The devotions of the afternoon session were led by Miss Lizzie Johnson of College Springs Y. L. S.

The following essays were read: "A Mission for All," by Mrs. M. H. Henderson; "Man's Aim in Life," by Mrs. Jane Pollock, and our "Mission Work," by Miss Emma Johnson. These were all very instructive and much enjoyed.

An interesting bible reading was conducted by Mrs. N. H. Brown, of Coin.

The subject of special work was well considered, and it was voted unanimously to undertake one-half the support of Miss E. Gordon and full support of a little girl in the Orphans' Home; the whole amounting to \$355.00. Mrs. D. C. Wilson was elected delegate to W. G. M. meeting, and Mrs. W. P. McNary, alternate.

The officers for the ensuing year are Mrs. D. C. Wilson, President; Mrs. Rev. Cox and Mrs. Kennedy, Vice-presidents; Miss Lizzie Johnson, Rec. Sec.; Mrs. M. H. Henderson, Cor. Sec.; Mrs. Hester, Treasurer. A vote of thanks was unanimously tendered to the ladies of Clarinda for their generous hospitality, and to the congregation for the use of their beautiful church.

Society adjourned to meet in Tingley, Iowa, on the second Tuesday of Oct., 1888. SECRETARY.

The Women's Missionary Association of Butler Presbytery held its eighth annual meeting at Freeport, Pa., Oct. 4th and 5th.

1st session October 4th, 1:30 p. m. Opened with devotional exercises, conducted by the President, Mrs. J. D. McKee.

The President's address, containing the report of W. G. M. S., was read and adopted. Reports from eight local societies were then presented.

A new constitution, in accordance with the form recommended by the Woman's Board, was adopted.

After singing the 51st Psalm and prayer by Mrs. Clow, the convention adjourned to meet at 7:30 p. m.

2d session opened at 7:30 p. m. with devotional exercises, conducted by Mrs. McCaw. "Address of Welcome," Miss Retta McCain, Freeport. "Response," Mrs. Ada Martin, Grove City.

Minutes of 1st session read and approved. The following papers were read: "General Missionary Work Among the Indians," Miss Mary Boyd, Freeport, Pa.; "Missionary Literature," Miss Jennie Courtney, Harmony; "The Needs of the Home Mission Field," Miss S. E. McDowell, Grove City. Discussion on "How to gain an interest in Missionary Work," by Mrs. McCall and Miss McCain.

3d session Oct. 5th, 9:00 a. m. Devotional exercises conducted by Mrs. Kerr. Minutes of the 2d session read and approved. The committee on nominations submitted the following report, which was adopted: President, Mrs. J. D. McKee, Butler, Pa.; Vice President, Mrs. Ada Martin, Grove City, Pa.; Rec. Sec., Miss S. E. McDowell, Grove City, Pa.; Corresponding Secretary, Miss Belle Purvis, Butler, Pa.; Treasurer, Miss Sadie Reed, Centerville, Pa.; Delegates to the W. G. M. S., Mrs. Dr. Kerr and Miss Retta McCain; Alternates, Mrs. J. P. Davis and Mrs. Ada Martin.

RESOLUTIONS.

1st. Resolved that our local societies be hereafter known as Congregational Associations.

2d. Resolved that all the moneys intended for any object except home work be sent through the hands of the Treasurer of the Presbyterial Association to the Treasurer of the Woman's Board.

3d. Resolved that all the reports from congregational associations be sent to the Secretary of the Presbyterial Association prior to the 15th of March.

4th. Resolved that we regard the WOMEN'S MISSIONARY MAGAZINE as the principal educator of our church, and earnestly desire that a copy of it, and also a copy of Dr. Gordon's book on "India" be found in every United Presbyterian family.

5th. Resolved that we heartily endorse the efforts of the W. C. T. U. in their zeal to promote the cause of temperance in our own and foreign lands, and we, as a Presbyterial Association pledge our support, our sympathy and our prayers.

6th. Resolved that we request the officers of this Association to procure, if possible, a returned missionary to lecture at our annual meeting.

7th. Resolved that we express our gratitude to our Heavenly Father for the success attending our missionary work the past year, and we request all congregational associations to do all in their power to aid in liquidating the debt of the Board.

8th. Resolved that we express our thanks to the ladies of Freeport congregation for their unbounded hospitality, and to trustees for use of their church.

The Treasurer's report was presented by Miss Laura Shoop, Treasurer pro tem., and accepted.

A Psalm was sung and the convention adjourned to meet at White Oak Springs, June, 1888.

